

Zion's Herald

The Evangelical

W Baldwin 805 Broadway

VOLUME LX.

BOSTON, WEDNESDAY, OCTOBER 24, 1883.

NUMBER 43.

Zion's Herald,PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.BRADFORD K. PEIRCE, Editor.
ALONZO S. WEED, Publisher.All stationed preachers in the Methodist
Episcopal Church are authorized agents for their
locality.Price to all ministers, \$1.50 per year. All
other subscribers, \$2.50 per year.

Specimen Copies Free.

THE TIME-LIMIT.
An Old Itinerant's Reverie.

BY REV. ALFRED J. HOUGH.

I have read the free discussions in the papers
of the day
Against and for removing the time-limit, and
would say,
That with very long vacations, and with trips
across the sea,
Lecturing tours about the country, it is plain-
ly shown to me
That the pastors of some parishes, addicted to
roam,
Need a little more extension of the time they
spend at home.
In a brief three years our Master wrought a
work unique, sublime;
He was at His Father's business, and was at
it all the time;
And St. Paul once told a people in the space
of three short years
He had wrought the work assigned him, la-
boring night and day with tears.
They rebelled at no time-limit as they paraded
on the shore,
Though the people sorrowed, knowing they
should see his face no more.
It is better that the people weep for preachers
sent away
Than that they should turn to sorrowing be-
cause the preachers stay.
And I think it may be stated of the bright-
est, strongest men
What they fail to do in three years they will
fail to do in ten.

Still, it seems, if I mistake not, our itinerancy
would bear
A little time extension in the place of secret
prayer,
And that nothing fraught with danger to the
church would be incurred
By removing all time-limits from the study of
the Word.
When the sinner at the altar feels, with trem-
bling and fear,
The pang of deep conviction and the day of
judgment near,
I'm in favor of removing all time-limits in
his case.
Till he's saved, not by the singing, but the
offer of free grace.
We have limited the Spirit to the fall and
winter days
For the bringing home of wanderers from
their downward sloping ways;
He is waiting to be gracious in the time of
bud and flower,
I'm in favor of removing all time-limits to
His power.

I am just beyond the sunset, and the evening
sky is clear;
I ask for no extension of my time of service
here.
I have loved the church that saved me, but
my name will never more
Be heard in the appointments on the annual
Conference floor.
I shall hear it read above me by the Master,
where He stands,
With the names of His beloved that are writ-
ten on His hands.

And there'll be no packing boxes, and it
won't be hard to move —
The houses are all furnished in that Confer-
ence above.
Then from pastorates that gracefully about
green mountain cling,
I shall go up to a city, yes, the city of the
King,
Where life's battles will be ended, with their
weariness and tears,
And time-limits are forgotten in the sweep of
endless years.

HOW THE GOSPEL WAS BROUGHT
INTO A SWISS VALLEY.

BY REV. JOHN A. CASS.

Foremost among the remarkable places in Switzerland must be ranked the valley of the Inn — the famous Engadine of modern times. It is a small tract of country, some sixty miles in length, and varying in breadth from three miles in its widest part to less than half a mile at the narrowest point. It lies between the Albula and Bernina ranges of Alps — thus bordering close upon Italy — and has an average elevation of about 5,000 feet. Because of its pure air and its grand snow mountains and other picturesque scenery, the valley has become a resort for travelers, and all the languages of modern times are heard here, even as at Zermatt and Chamouny. Few, however, know the religious history of the valley. I have taken pains to learn about it, and I find a chapter which may well serve as an illustration of the way in which the doctrines of the Reformation spread over the world in the sixteenth century.

Until 1549 the inhabitants were rigidly Roman Catholic, making use in their religious services of all those

mummeries which stirred the soul of Luther with righteous indignation. During that year, however, they were led to embrace evangelical truth through the efforts of an Italian priest named Peter Paul Vergerio. This remarkable man was born at Capo d'Istria, in Italy, in 1498. He went through a thorough course of study in the department of law, and while quite young distinguished himself as a learned jurist. After this he became a priest of the Roman Church, and took up his residence in the Eternal City. His rare eloquence and great abilities soon attracted general attention, and he was commissioned papal nuncio to Germany. This was a striking indication of the regard in which he was held by the authorities of the church, for, of all lands, Germany was just then most in the thought of the Pope on account of the great agitation caused by Luther and his followers.

While engaged in this mission, Vergerio came in contact, in 1535, with Martin Luther himself, with whose spirit and abilities he seemed to have been greatly impressed. So ably did he discharge his duties as nuncio, however, that it was determined at Rome to honor him with a cardinal's hat on his return. But the authorities of the church were doomed to disappointment, for on his return he was found to have imbibed so many liberal ideas that the red hat was withheld, and he was only made bishop of Capo d'Istria, his native town. He at once, and with his accustomed energy, entered upon the duties of his new office, but, at the same time, began a careful study of the writings of the German Reformers. The result was that he became convinced by their reasoning, supported as it was by the Word of God, and declared himself a convert to evangelical truth.

It would seem that when he set about the study which led him into light, he must have induced some others to take the same course, for, shortly afterward, his brother, the bishop of Palo, became a convert, and was poisoned by order of the Inquisition. On learning of this sad event, and well knowing that he would not long be spared, he left his diocese and took up his abode among the Rhaetian Alps, the natural boundary between Italy and Switzerland.

He was not a man to remain silent after having found the truth, and he at once began to proclaim his views in public. In the town of Poschiavo, he made so many converts that they were organized into a church and erected a house of worship. From this place as a centre, he then began a series of missionary journeys into the regions round about, everywhere meeting with great success.

At length he cast his eye upon Switzerland and determined to carry the good news thither. Setting out by way of the now familiar Bernina Pass, he traversed the mountains and on a Saturday evening in November, 1549, appeared at Pontresina, one of the chief towns of the Inn valley, and sought lodgings at a small public house which stood on or near the spot where I am now seated. The innkeeper, who was also the *Amtmann*, or bailiff, of the town, entered into conversation with his guest, and casually remarked that the little church of the village was without a pastor, and that a number of the leading men were to meet there that very evening to consult about the matter. The stranger at once made himself known as the Reformer of the neighboring valleys, and requested the privilege of stating his views before the company. There was some objection to this at first, but the desire to hear the man, of whom they had heard so much, finally prevailed over their scruples, and he was invited to speak before the little company.

Pontresina, Switzerland.

OLD HYMNS ONCE MORE.

BY REV. MARK TRAFTON, D. D.

I little dreamed when sending to the HERALD that article on the old hymns, that it was fated to stir up such a general buzzing in the old hive; and yet I might, if I had taken a moment for reflection, have foreseen this, for who does not cherish a fond attachment to old times, old customs, old friends, and past scenes of interest

this, together with his splendid eloquence, produced such an impression upon the company that he was invited to preach in the church on the following day.

He accepted the invitation most gladly, and delivered a powerful sermon on justification through faith — the battle-cry of Luther, and of the Reformers all. The impression made upon his hearers was most profound. On leaving the church at the close of the service, the bailiff inquired of an elderly man how the preacher had pleased the people. "So well that he must preach to us again," was the reply. He was accordingly invited to preach again before his departure, which he did, this time taking for his theme, "redemption through the blood of Christ." Hard hearts now melted beneath the truth, and the congregation at once determined to abolish the mass, with all its senseless belongings, and to elect a Protestant instead of a Catholic, pastor.

Tradition has it, indeed, that the people were so anxious to remove every reminder of their former superstition, that they collected all the vessels used in the service of the mass, together with many valuable church ornaments, and threw them into a deep gorge of the river not far away. Be this as it may, it is matter of historic certainty that they preached the faith of the Reformers, and did elect a Protestant pastor.

Vergerio now left them, to preach in other regions. It is recorded of him that he even made several preaching tours into Austria and Poland, where he met with great success.

And it seems he did not confine himself to preaching the Word only, but became the founder of the first Bible Society in Germany, and closed, in 1565, a career of great activity and usefulness.

His work lived after him. The little church in which he first preached is still standing, here at Pontresina, and is in tolerable repair, though it is no longer used as a place of worship. From this centre the truth rapidly spread, until the whole valley had turned from Rome unto God. And from that hour to this the Engadine has never halted between two opinions. There is but one Catholic church in all the valley, and that not for the Swiss, but for the Italians and Tyrolese who every summer are employed here in large numbers as hay-gatherers.

The Reformer's work in the adjoining part of Italy, as might be expected, has not been quite so enduring and fruitful. The church at Poschiavo prospered finely till the early part of the seventeenth century, when it attracted the attention of the famous Cardinal Borromeo, who endeavored to annihilate it by cruel persecutions. But he could not wholly extinguish the flame of divine truth, for there have always been some Protestants living there, and they are now about equal in numbers to the Catholics.

It was during these days of persecution that a most signal example was afforded of the way in which good deeds react upon the doors. The Protestants of Poschiavo, who had encouraged Vergerio to enter Switzerland, were benefited by his labors in a way they did not expect. During the Thirty Years' War, when driven from their homes by persecution, these pious people sought a place of refuge at Le Prese — a mountain town — where they built a church and continued the worship of God. No regular ministry could be depended upon from their own priests, and requested the privilege of stating his views before the company. There was some objection to this at first, but the desire to hear the man, of whom they had heard so much, finally prevailed over their scruples, and he was invited to speak before the little company.

Pontresina, Switzerland.

OLD HYMNS ONCE MORE.

BY REV. MARK TRAFTON, D. D.

I little dreamed when sending to the HERALD that article on the old hymns, that it was fated to stir up such a general buzzing in the old hive; and yet I might, if I had taken a moment for reflection, have foreseen this, for who does not cherish a fond attachment to old times, old customs, old friends, and past scenes of interest

and pleasure? Is there any smile or voice like mother's? Is there any place to which the traveled and weary heart so often and so joyfully turns as to the home and fascinating scenes of childhood and early youth? The voices we heard, the songs we sang, the ways, habits, customs and manners of those early days, all return to us in their naturalness, without any factitious and heartless surroundings. All seems real and substantial.

Customs and fashions did not then change with each moon. Old school-books were not swept out of the school-house at the close of each term. The old Adams' Arithmetic and Murray's Grammar and English Reader were standard works in the schools for a quarter of a century; and Watts' hymns were sung by cheerful voices for a hundred years.

Methodism, in its advent, brought in a startling change in church worship and religious exercises, not the least of which was the substitution of hymns of more spiritual and cheering character. The Wesleys, John and Charles — whom there has never been, since the days of David and Asaph, so thorough masters of the art of hymn-writing — by their matchless hymns changed entirely the style of church music in both words and tunes. They wrote as they preached — from the heart; and the old Methodists sang what they felt and knew. There was life and spirit in such singing. "Let all the people sing — not one in ten or one in a hundred," said Mr. Wesley. "Do not let the people sing too slow," says he again.

Tradition has it, indeed, that the people were so anxious to remove every reminder of their former superstition, that they collected all the vessels used in the service of the mass, together with many valuable church ornaments, and threw them into a deep gorge of the river not far away. Be this as it may, it is matter of historic certainty that they preached the faith of the Reformers, and did elect a Protestant pastor.

Vergerio now left them, to preach in other regions. It is recorded of him that he even made several preaching tours into Austria and Poland, where he met with great success.

And it seems he did not confine himself to preaching the Word only, but became the founder of the first Bible Society in Germany, and closed, in 1565, a career of great activity and usefulness.

His work lived after him. The little church in which he first preached is still standing, here at Pontresina, and is in tolerable repair, though it is no longer used as a place of worship. From this centre the truth rapidly spread, until the whole valley had turned from Rome unto God. And from that hour to this the Engadine has never halted between two opinions. There is but one Catholic church in all the valley, and that not for the Swiss, but for the Italians and Tyrolese who every summer are employed here in large numbers as hay-gatherers.

The Reformer's work in the adjoining part of Italy, as might be expected, has not been quite so enduring and fruitful. The church at Poschiavo prospered finely till the early part of the seventeenth century, when it attracted the attention of the famous Cardinal Borromeo, who endeavored to annihilate it by cruel persecutions. But he could not wholly extinguish the flame of divine truth, for there have always been some Protestants living there, and they are now about equal in numbers to the Catholics.

It was during these days of persecution that a most signal example was afforded of the way in which good deeds react upon the doors. The Protestants of Poschiavo, who had encouraged Vergerio to enter Switzerland, were benefited by his labors in a way they did not expect. During the Thirty Years' War, when driven from their homes by persecution, these pious people sought a place of refuge at Le Prese — a mountain town — where they built a church and continued the worship of God. No regular ministry could be depended upon from their own priests,

and requested the privilege of stating his views before the company. There was some objection to this at first, but the desire to hear the man, of whom they had heard so much, finally prevailed over their scruples, and he was invited to speak before the little company.

Pontresina, Switzerland.

OLD HYMNS ONCE MORE.

BY REV. MARK TRAFTON, D. D.

I little dreamed when sending to the HERALD that article on the old hymns, that it was fated to stir up such a general buzzing in the old hive; and yet I might, if I had taken a moment for reflection, have foreseen this, for who does not cherish a fond attachment to old times, old customs, old friends, and past scenes of interest

and pleasure? Is there any smile or voice like mother's? Is there any place to which the traveled and weary heart so often and so joyfully turns as to the home and fascinating scenes of childhood and early youth? The voices we heard, the songs we sang, the ways, habits, customs and manners of those early days, all return to us in their naturalness, without any factitious and heartless surroundings. All seems real and substantial.

Customs and fashions did not then change with each moon. Old school-books were not swept out of the school-house at the close of each term. The old Adams' Arithmetic and Murray's Grammar and English Reader were standard works in the schools for a quarter of a century; and Watts' hymns were sung by cheerful voices for a hundred years.

Methodism, in its advent, brought in a startling change in church worship and religious exercises, not the least of which was the substitution of hymns of more spiritual and cheering character. The Wesleys, John and Charles — whom there has never been, since the days of David and Asaph, so thorough masters of the art of hymn-writing — by their matchless hymns changed entirely the style of church music in both words and tunes. They wrote as they preached — from the heart; and the old Methodists sang what they felt and knew. There was life and spirit in such singing. "Let all the people sing — not one in ten or one in a hundred," said Mr. Wesley. "Do not let the people sing too slow," says he again.

Tradition has it, indeed, that the people were so anxious to remove every reminder of their former superstition, that they collected all the vessels used in the service of the mass, together with many valuable church ornaments, and threw them into a deep gorge of the river not far away. Be this as it may, it is matter of historic certainty that they preached the faith of the Reformers, and did elect a Protestant pastor.

Vergerio now left them, to preach in other regions. It is recorded of him that he even made several preaching tours into Austria and Poland, where he met with great success.

And it seems he did not confine himself to preaching the Word only, but became the founder of the first Bible Society in Germany, and closed, in 1565, a career of great activity and usefulness.

His work lived after him. The little church in which he first preached is still standing, here at Pontresina, and is in tolerable repair, though it is no longer used as a place of worship. From this centre the truth rapidly spread, until the whole valley had turned from Rome unto God. And from that hour to this the Engadine has never halted between two opinions. There is but one Catholic church in all the valley, and that not for the Swiss, but for the Italians and Tyrolese who every summer are employed here in large numbers as hay-gatherers.

The Reformer's work in the adjoining part of Italy, as might be expected, has not been quite so enduring and fruitful. The church at Poschiavo prospered finely till the early part of the seventeenth century, when it attracted the attention of the famous Cardinal Borromeo, who endeavored to annihilate it by cruel persecutions. But he could not wholly extinguish the flame of divine truth, for there have always been some Protestants living there, and they are now about equal in numbers to the Catholics.

It was during these days of persecution that a most signal example was afforded of the way in which good deeds react upon the doors. The Protestants of Poschiavo, who had encouraged Vergerio to enter Switzerland, were benefited by his labors in a way they did not expect. During the Thirty Years' War, when driven from their homes by persecution, these pious people sought a place of refuge at Le Prese — a mountain town — where they built a church and continued the worship of God. No regular ministry could be depended upon from their own priests,

and requested the privilege of stating his views before the company. There was some objection to this at first, but the desire to hear the man, of whom they had heard so much, finally prevailed over their scruples, and he was invited to speak before the little company.

Pontresina, Switzerland.

OLD HYMNS ONCE MORE.

BY REV. MARK TRAFTON, D. D.

I little dreamed when sending to the HERALD that article on the old hymns, that it was fated to stir up such a general buzzing in the old hive; and yet I might, if I had taken a moment for reflection, have foreseen this, for who does not cherish a fond attachment to old times, old customs, old friends, and past scenes of interest

and pleasure? Is there any smile or voice like mother's? Is there any place to which the traveled and weary heart so often and so joyfully turns as to the home and fascinating scenes of childhood and early youth? The voices we heard, the songs we sang, the ways, habits, customs and manners of those early days, all return to us in their naturalness, without any factitious and heartless surroundings. All seems real and substantial.

Customs and fashions did not then change with each moon. Old school-books were not swept out of the school-house at the close of each term. The old Adams' Arithmetic and Murray's Grammar and English Reader were standard works in the schools for a quarter of a century; and Watts' hymns were sung by cheerful voices for a hundred years.

Methodism, in its advent, brought in a startling change in church worship and religious exercises, not the least of which was the substitution of hymns of more spiritual and cheering character. The Wesleys, John and Charles — whom there has never been, since the days of David and Asaph, so thorough masters of the art of hymn-writing — by their matchless hymns changed entirely the style of church music in both words and tunes. They wrote as they preached — from the heart; and the old Methodists sang what they felt and knew. There was life and spirit in such singing. "Let all the people sing — not one in ten or one in a hundred," said Mr. Wesley. "Do not let the people sing too slow," says he again.

Tradition has it, indeed, that the people were so anxious to remove every reminder of their former superstition, that they collected all the vessels used in the service of the mass, together with many valuable church ornaments, and threw them into a deep gorge of the river not far away. Be this as it may, it is matter of historic certainty that they preached the faith of the Reformers, and did elect a Protestant pastor.

Vergerio now left them, to preach in other regions. It is recorded of him that he even made several preaching tours into Austria and Poland, where he met with great success.

And it seems he did not confine himself to preaching the Word only, but became the founder of the first Bible Society in Germany, and closed, in 1565, a career of great activity and usefulness.

His work lived after him. The little church in which he first preached is still standing, here at Pontresina, and is in tolerable repair, though it is no longer used as a place of worship. From this centre the truth rapidly spread, until the whole valley had turned from Rome unto God. And from that hour to this the Engadine has never halted between two opinions. There is but one Catholic church in all the valley, and that not for the Swiss, but for the Italians and Tyrolese who every summer are employed here in large numbers as hay-gatherers.

The Reformer's work in the adjoining part of Italy, as might be expected, has not been quite so enduring and fruitful. The church at Poschiavo prospered finely till the early part of the seventeenth century, when it attracted the attention of the famous Cardinal Borromeo, who endeavored to annihilate it by cruel persecutions. But he could not wholly extinguish the flame of divine truth, for there have always been some Protestants living there, and they are now about equal in numbers to the Catholics.

It was during these days of persecution that a most

Miscellaneous.

A TRIPLE ALLIANCE FOR THE RESCUE OF A RACE.

BY REV. W. V. KELLEY, D. D.

[Concluded.]

Going one afternoon into the house of a colored family among the mountains, I saw on the wall a rifle, on the table two books—a Life of Alfred the Great, and a Bible. And I said to myself, these three are the fit emblems of the black man's deliverance and elevation.

I looked up at the rifle, and remembered the four bloody years which broke the fetters of the slave. I recalled that it was amid the thunder and lightning of an awful war-storm that blindfold Liberty groped through the gloom along the bastioned walls of slavery till she found the gates, entered the key of emancipation, shot back the bolts, and set the captives free. The war which would not have originated without slavery, and which on one side was waged with the avowed intention of founding an empire with slavery for its corner-stone, could not close without the destruction of slavery; and so, war was the first great agency in the rescue of an oppressed race.

The decree of emancipation was written by the point of the bayonet as truly as by the point of Lincoln's pen; and so soon as it was signed the armies of the nation massed solid around that fair, just, immortal piece of writing to make it good, and the roar of rifle, musket, mortar and cannon broke forth afresh with redoubled determination to thunder down and tire out all guising and opposition. The slave's chains were shot off by rifle-balls; of this the rifle on the wall reminded me.

Looking down at the Life of Alfred the Great, I remembered that he was that renowned king who is held to this day as the wisest, best, and greatest of England's rulers, and that his chief fame is because, to the lasting benefit of his kingdom, he was the friend and apostle of education. After his wars he found his realm in gross ignorance, especially in its southern part, hardly anybody south of the Thames being able to read. This ignorance he determined to enlighten, brought many learned men from afar to help him make books, build centres of education, and diffuse knowledge through his dominions. It was thus that the great Alfred established in wisdom the strong and magnificent empire which at the end of a thousand years towers in undiminished greatness and casts the shadow of its power over the whole earth. Laying my hand on the Life of Alfred, I felt that I held there a fit emblem of education, which is the second agency for the uplifting of the negro.

Beside this volume on the black man's table lay a well-worn Bible, the religion of which was dearer to the good Alfred than even education; indeed, he, ten centuries ago, was wise enough to know that the chief value of education is to enable individuals and communities to secure welfare by the intelligent fulfillment of the teachings of God's Word. And the black man's Bible was the symbol and fountain of religion, which is the third and greatest agency for the elevation of his race as of any race.

War has done its work; it remains for education and religion to do theirs. We must put the means and appliances of civilization within reach of the freedmen. Humanity requires it; even Seneca said that man was born for mutual assistance, to stretch his hand to the shipwrecked, show the path to the wanderer, and divide his bread with the hungry; up to that formula of duty we are to live, or be less Christian than was heathen Seneca. To liberate them and stop there, would be as if the master of a slave-ship should put his human cargo into small-boats and set them adrift in mid-ocean with no food, water, or clothing, with no means of reaching or finding the far-off land; saying, as he filled his lordly sails and bore away leaving them helpless, "Now you are free to go where you will and do as you please." It would be only humane to give them at least a little black bread, a cask of water, something to bale with, and a pair of oars, that they may not sink or die, but have some chance to row ashore. Less than this nobody but a pirate would think of doing. Simple humanity demands that we give the freedmen the means of self-help.

Public safety requires it, for no republic can live without intelligence and virtue in its citizens. God chains this nation to the task of instructing its own ignorance and uplifting its own depravity; and the nation must do it or follow the wrecked empires which long ago drove with their dead things down the dark of history. To deny intelligence to citizenship is to assassinate the Republic. If the

American people were wise, they would compel every child into school and make education as public as the dust of the highway which impartially settles alike on the broadcloth of the gentleman and on the sweat-stained shirt of the laborer. Our national Congress seems insensible to this. Part of the ignorance which needs enlightening and the depravity which needs elevating appears to be in legislative halls.

In the South is a vast mass of illiteracy. When the war closed, there were in the sixteen Southern States not more than sixteen schools of any kind on good foundation. A little help was given by Government to the cause of Southern education through the Freedmen's Bureau, but it was soon withdrawn. Why should not the Government aid education in the South now as it once did in the West?

Eight years ago, at the anniversary of this Society (Freedmen's Aid), Dr. Townsend plead in Washington for government action. Last Independence Day ex-President Hayes made with strong reasoning a like appeal. But such appeals are not likely to move Congress which busies itself with wasting millions on "River and Harbor Bills," largely bogus, appropriating the treasury surplus ostensibly to make Goose Creek a national water-way and dredge out mud-puddles for tadpoles to swim in; but really, the people believe, in many instances to fill the pockets of pilfering legislators and their friends.

Now, as in Old Testament times, city and nation must be saved by their highest virtue and intelligence; and because we have a plague of politicians and a dearth of statesmen, Christian individuals like Peabody, Slater, Seney and Tulane, and the Christian church must do what Congress is not wise enough, nor high enough, nor good enough to do.

But education, to insure safety, must reach the moral nature and be Christian. Fenelon tells us across two centuries that "Moral education is the bulwark of a State." Goldwin Smith has said, "Not democracy in America, but free Christianity in America, is the real key to the study of the people and their institutions." Even Herbert Spencer said, in his visit to this country last year, that education and diffusion of knowledge alone will not fit men for free institutions; that such fitness is essentially a question of moral character, and only in a secondary degree a question of knowledge; that imagining education to be a panacea is a delusion; and that it is proved powerless to prevent vice. This is from a man who has been in his day a champion of education, a discoverer in its science and method. This man warns us that education alone is insufficient, and we say that if a free nation would endure, it must combine with its search for the Golden Fleece of prosperity a quest for the Holy Grail of pure religion.

A year and a half ago the preacher who gave the Christmas sermon in the Chapel Royal of St. James Palace in London, said: "The greatness of the future of nations belongs to the Republic of the United States." Bold words in such a place! They can come true only on conditions. So terrible and threatening are the dangers from the lower elements of our population, the ignorant and depraved, that many predict the failure of popular government. Dr. Winchell makes a dark picture in the last February *North American Review*, declares that we go steadily from bad to worse, and implies that our only way of escape from national ruin is to take the ballot out of the hands of the ignorant and degraded. But this cannot be. The only glory possible to this land is by carrying out that rule of The All which we call Democracy. We are in for universal suffrage and cannot go back.

The work of this Society has for its foundation Paul's doctrine of the "one blood." It turns in fear and aversion from the murderer's question, "Am I my brother's keeper?" It hears a Macedonian call, "Come and help us!" It responds with the crusaders' marching-song, "God wills it!" The spears of its benign warfare are like Jonathan's at Bethaven, enlighteners of the eyes.

It seeks to provide for the freedmen teachers of their own race, to multiply educators in the regions of ignorance. Men do well to call the teacher "master." Generals and statesmen do not dignify or ornament, or serve their country, more than its true teachers. Are there any noble men in the land than ex-President Woolsey of Yale, and ex-President Hill of Harvard, who now sing sweetest hymns to Christ the Saviour at heaven's gate while he waits for it to open? The humblest teacher of the freedmen's children is of the same noble brotherhood of educators as they.

To prevent the failure of free institutions, no society is doing more than this Freedmen's Aid. With its sixteen years of service and the educational institutions it has established — numbering now twenty-five — it has done a grand and imperishable

work, most of which has been pursued in face of obloquy, contempt and persecution; nevertheless, bravely, patiently, successfully done.

The education of the negro has been objected to in some quarters; but the objections are born of prejudice or inhumanity, and when brought together in their best array only make us think of the reasons given by an ancient city council for not cleaning the streets of Madrid. First, it would be a reflection on the wisdom of their ancestors, who had never done it; second, the air of Madrid was naturally too pure to be wholesome, and needed something to mitigate its excessive purity; third, the dogs and carriou-birds which subsisted on the filth and offal would all starve to death; fourth, it was an experiment which had never been tried, and no one could tell what disastrous consequences might possibly follow. So, the sagacious council decided against cleaning the streets of Madrid.

But objections to such work as this Society is doing fall back fast before good results. The best minds of the South now approve. Dr. Haygood bids the South do justice to "Our Brother in Black;" Dr. Calloway begs it to heed the call of "our man of Macedonia;" both agree that he is ours, not any longer in ownership, but to treat brotherly.

The danger, also, of its own illiteracy begins to dawn alarmingly on the wiser men of the South, so that they show signs of such wisdom as would drain the foul marsh that reeks deadly miasma up into their own windows, or clean the streets of filth which breeds pestilence around their own dwellings.

Dr. Patton at Howard University talks of the negro race as our "American Nazareth," out of which many Nathanaels have declared no good thing could come. The Freedmen's Aid Society triumphantly gives Philip's answer to the doubters, "Come and see!" The question of the black man's capacity is no longer before the house in any intelligent assembly; it has been settled on proof, and is now matter of record. The freedmen have shown a thirst for education. "Their eagerness for the labors of teachers and missionaries has been one of the marvels of the age." They have shown ability to master all branches of learning. They have shown grateful appreciation of the self-denying kindness of those who toil among them for their instruction and elevation.

On Lake Maggiore, under the dark-surfaced and shaggy hills of La Gondoglia, are the quarries from which men blast the snowy stone of which they have built, through seven hundred years, Milan's white marble miracle, a temple filled with stately worship and crowned with figures of saints and angels. So, under swarthy skies may be found good brain and heart, materials for building a many a temple to our God; and as for appreciation, Dr. Rust and his co-laborers have built themselves imperishable monuments out of the white marble quarries of love which lie in black men's hearts.

Against disheartening difficulties so much has been accomplished that now, when we ask with our faces southward, "Watchman, what of the night?" Bishop Warren answers, from the centre of the dark, "The morning cometh!" with more joy than he shouted at sunrise on the Matterhorn or moonrise over the Jungfrau; and Bishop Foster answers, "My conviction is that history furnishes no example of progress equal in the same length of time to that of our colored people in the United States since emancipation. There is vast work yet to be done, for it is a great thing to build up a people from nothing or worse than nothing, but the result so far is most encouraging."

The work of this Society has for its foundation Paul's doctrine of the "one blood." It turns in fear and aversion from the murderer's question, "Am I my brother's keeper?" It hears a Macedonian call, "Come and help us!" It responds with the crusaders' marching-song, "God wills it!" The spears of its benign warfare are like Jonathan's at Bethaven, enlighteners of the eyes.

It seeks to provide for the freedmen teachers of their own race, to multiply educators in the regions of ignorance. Men do well to call the teacher "master." Generals and statesmen do not dignify or ornament, or serve their country, more than its true teachers. Are there any noble men in the land than ex-President Woolsey of Yale, and ex-President Hill of Harvard, who now sing sweetest hymns to Christ the Saviour at heaven's gate while he waits for it to open? The humblest teacher of the freedmen's children is of the same noble brotherhood of educators as they.

To prevent the failure of free institutions, no society is doing more than this Freedmen's Aid. With its sixteen years of service and the educational institutions it has established — numbering now twenty-five — it has done a grand and imperishable

This society seeks to provide for the freedmen physicians of their own race, that the civilizing Gospel may be preached to them in purity and clearness, under the guidance of the "spirit of power, and of love, and of a sound mind." From this effort I believe great results are to come. A strange and marvelous gift of eloquence belongs to the race. There are voices which might make men weep by saying "Mesopotamia." The South will yet listen to negro Ollins, Durbins, Simpsons, Wiley, Havens, and Warens, like and yet different.

Behind the seven millions of negro blood in this country, are the two hundred millions in Africa; and the training-schools of this Society will yet furnish missionaries to be fit successors of Carey, Judson and Coke, and worthy, in the redemption of the "Dark Continent," to lay their bones beside the not whiter bones of Melville Cox and Emma Michener at Mouravia.

This society seeks to provide for the freedmen physicians of their own race, to relieve suffering, heal diseases, and inculcate those physical moralities which are conditions of health and virtue: the need of this is urgent, for medical attendance is almost unknown among them. Dr. Haygood says a thousand negro doctors are needed in the South immediately. It is necessary to make known these facts and to spread information in such a way as to excite a proper interest in this sublime work. It is the strong purpose of faithful and wise men, lovers of God and of their country, that neither North nor South shall be allowed to be ignorant of the things which belong to their common peace in this great matter.

Genesee holds a large number of men past their second prime, entering the valley of years and of death. May their younger brethren deal gently, nobly, with the aged. The presiding bishop is a handsome man — as all bishops should be. He is an excellent, forcible preacher. He is not so much in heaven as Bishop Foster, nor so much amongst the "stars" as Bishop Warren; he is down here where we want him. And is it not well that there is a great variety of gifts, temperaments, and modes of sermonizing among our superintendents?

Genesee has no "star" preachers.

What does the fertile plain want of mountains? And where every one can

read, write and cipher, reading, writing and ciphering excite no amazement;

and if every man can preach well, why should any man preach "better?" If these figures of speech seem mixed, it is the fault of Genesee — that big, inconspicuous Conference! Oh, that the lips of some of these young men may be touched with fire, and old Genesee send forth sons whose names shall become household ones throughout the nation!

Like many distinguished visitors, your correspondent arrived on the second day; but then he sat on a far back seat, with other needless feminine *et cetera*, all watching with keen interest the proceedings of "the brethren."

All! Alas! for the whisperers, and the semi-out-and-out talkers, toward whom the ever-courteous bishop sometimes glances despairingly — women who sit at ease, literally, in Zion, and descend to each other upon various topics, chiefly of a gray color, viz., leaky parsonage roofs, damp cellars, the general lack of cupboards, sparse salaries, sparse revivals, "moving" the home bibles, diseases of all sorts, and even dresses of all styles. It's too bad! Why, being deaf of one ear, and my best broad "ties" over both, I experienced at intervals immense difficulty in catching the clearest spoken words of (the brethren) amid the continuous chattering going on about me. I never before wished that I was a preacher; and if only somebody had handed me a license, I would have preached on the spot, or at least thrashed a few minutes. One who has never been there, wonders what effect the female carillon produces at the front. Is it like the subdued buzzing of a saw — no, of any other kind of mill? Or is it like the swarming of my beloved Italian bees, when they swirl by thousands in mid-air? Or can it be the continuous rising and sinking of a distant waterfall, now near, now far? Will not some minister, long-suffering and well-posted, enlighten the back seats on this interesting subject?

I once saw a clergyman's wife (she is dead now) drag an immense blue woolen sock from her capacious pocket, and calmly knit during a morning session of Conference; but she didn't talk (she is in heaven now). The anomalous acts which are sometimes perpetrated in public, even by women of unusual refinement and social grace, are simply astounding. I speak as a woman unto women, and not as an apostle unto men. Listen, sisters, to this preach from the grand old pulpit of the Herald — a Boston pulpit. When the Bishop looks at you from his helpless place on the platform, gravely, disapprovingly, is it fair for you to affect to not see? When he uses that tiny mallet with just a tithe of an unsanctified humor in the rat-tat, is it fair to look up as in surprise, as one should say, "What is he rapping for?" Is it honest? Yes, if the Herald will suffer me, is it decent? And the nuisance (forgive me, dear friends) that your whispering, horsey, down-in-the-larynx, talking, laughing, kissing, is to the ladies sitting among you, and desiring to hear the Conference speakers, is past the power of words to encompass. Candidly, I longed for the arm and the will-power of Semiramis to box the pretty pink ears of a young minister's wife sitting near me yesterday morning. Fortunately for her, I had neither, but I ached to tell her how unkind to those wishing to hear the Conference speaking, how unadmirable, how uncivilized, was her loud demuror.

All this in the house of God! Is it a desecration? Or is it the church, indeed, like the public hall, the private dwelling, the shop, the street?

But business moves on. Now that our venerable Bishop Peck is dead, Western and Central New York have no general superintendent residing within their bounds, and Genesee petitions General Conference to place a bishop at Buffalo. Of course Syracuse will covet

him — that over-rich Syracuse, which has already the University, the office of the *Northern Christian Advocate*, and resident ministers innumerable!

In stalk three grim commissioners from Central New York Conference, who urge that Genesee has taken some of their territory, and they want some of the Sacred Canon. He finds it necessary to yield some of the outposts where the battle has heretofore been joined. He cannot sustain the verbal and mechanical theory of inspiration, as he has no absolute foundation for the Protestantism with the God's will is clearly disclosed in the Sacred Writings; that the claims of the books of the canon to contain a divine revelation are amply sustained; that in yielding some of the outposts he kills the commissioners — at least for the present.

In the afternoon of this second day, the audience-room was given up to the Woman's Home Missionary Society. Mrs. Rus spoke — a lovely looking woman, charmingly dressed, and of quiet and graceful presence. Her address was a thoughtful and valuable one, full of soul-stirring facts. She was followed by Mrs. Manton in an excellent and sombre speech, having had as a presiding elder's wife a most delightful experience among the South Carolinians. This noble Society has not yet fully taken hold of the sympathies of the public, but it will, it must.

In the evening of Oct. 5 a crowded house listened to an eloquent address on education by Rev. W. S. Studley, D. D., of Buffalo, formerly of Boston. He was ably supported by Chancellor Sims, of Syracuse University. Ah, when we import, we get some of the brightest and best!

The Methodist minister goes to his Conference loaded down with money, having just received his last quota of salary (in full?). He returns home with empty purse, and an equally light conscience.

At Conference he gives, and gives, and gives! On the third morning is a case in point: A minister ill much of the year, and, of course, moneyless — wife and seven children. From I observe the Bishop gets out a greenback, my own pastor does the same, they almost all do the same, and a noble gift is the result. To-morrow shall be like to-day; they will keep on giving to the close of the session, when they will all be poor as church mice.

Ever and anon, amid anxious silences, followed by joyful hand-clapping, the delegates are elected to General Conference. Distinguished visitors are occasionally introduced by the Bishop. There is a coldly-bowing Baptist minister, instantly followed by a genial one; Congregational and Presbyterian clergymen and Methodist preachers from other Conferences rise, bend more or less, and gladly sit down again. It is interesting to observe their "manners" under the watchful of introduction. Some are timid with embarrassment; some appear over-bold, doubtless from the same cause; and a very few are graceful and superbly at ease.

That pleasant-faced gentleman now propounding the righteous cause of the *Northern Christian Advocate* is its editor, Rev. Dr. Warren, of Central New York Conference. May he live and edit a thousand years! Yonder, just ready to rush around again, stands Rev. Dr. Buckley, of the *Christian Advocate* (New York city). He is a very bright and "sassy" looking gentleman — as was to be expected. The smiling, portly Dr. Sanford Hunt, agent of the Book Concern, is here thoroughly at home, for he belongs to Genesee, as does Dr. De Puy, tall and bright-eyed, and with traces of his French ancestry in face and bearing.

The Genesee Conference laymen's convention was a large assembly, and somewhat confused at its opening — embarrassed chairman, delegates at sea in consequence thereof, and a long time of wasteful waiting during the counting of the informal ballots. However, some excellent work was done. That benevolent layman, F. H. Root, esq., of Buffalo, was again elected to General Conference. Your correspondent, though only a woman, and silent and ballottless, was greatly pleased to vote for him — and won.

But you will not care to hear more about Genesee — one Conference is so like another. It is good to see so many clergymen together, all talking or listening vigorously.

It is pleasant to meet the friendly faces, though sad to behold the dimming of the years, and that in a little while, many of these cheery men will retire from active life. I love and revere the old minister. I would rather be under the pastoral guidance of a wise, gray-haired man than of a young minister however "brilliant;" and I solemnly believe that this is the feeling of multitudes in and out of the churches. If only we were let alone, we would not clamor for youth, and bloom, and inexperience in the pulpit; for all decent young and middle-aged people have a natural reverence for the wisdom which comes with years.

Good-by, Genesee! A happy, restful old age to thy many laborers whose hoary heads are a crown of glory; and plenty of wisdom, and work, and prosperity for thy younger sons!

William S. Gottsberger, New York, issues a uniform style with his growing library of neat volumes of fiction and biography, HENRY IRVING: A Short Account of His Public Life. This pretty volume gives an interesting sketch of the English actor who has just reached for a professional engagement, with an ample account of his marked successes, and a generous criticism of his appearance, style and accomplishment in the different favorite characters which he has assumed.

G. P. Putnam's Sons publish in a small tract, with stiff paper covers, HEALTH NOTES FOR STUDENTS, by Burt G. Wilder, M. D., of Cornell University. This little and very useful manual embodies the notes for six lectures delivered at the Cornell Medical College. They cover the whole hygienic field — food and drink, ventilation, clothing, exercise, bathing, sleep, stimulants and narcotics. The tract should be freely circulated in schools, academies and colleges.

HILL REST, by Susan W. Moulton-Boston: D. Lothrop & Co. is a charming story. The heroine, little Elsie Grey, is genuine flesh and blood, loving pleasure and all beautiful things, and having a hard fight of it to be true to religious convictions in the face of manifold temptations. But her struggles impart a charm to her character. Her warm sympathies with the gay life of a fashionable circle, give her power with the thoughtless and feeble-minded

The Sunday School.

FOURTH QUARTER. LESSON V.

SUNDAY, NOV. 4. 1 Samuel 12: 13-25.

BY REV. W. O. HOLWAY, U. S. N.

SAMUEL'S FAREWELL ADDRESS.

1. Prefatory.

1. GOLDEN TEXT: "Only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you" (1 Sam. 12: 24).

2. DATE: About n. o. 1075.

3. PLACE: Gilgal, in the valley of the Jordan.

4. CONNECTION: 1. The Ammonite invasion, and siege of Jeshab-Gilead; 2. The summons issued by Saul to the tribes to come to the rescue; 3. The defeat of the Ammonites; 4. The formal inauguration of Saul as king.

II. Introductory.

Saul's promptitude and military prowess in the campaign against the Ammonites and the relief of Jeshab-Gilead, had the effect to greatly exalt him in the eyes of the nation and to pave the way for a more decided recognition of his kingship.

Samuel, ever quick to perceive an opportunity and to improve it, at once summoned the people to Gilgal, where, after appropriate sacrifices, Saul was officially anointed as king, "amidst a delirium of popular joy." The change of government being thus consummated, Samuel formally resigned his judicial office in an address in which he vindicated his own integrity and reviewed the dealings and deliverances of God in the history of the nation. Pointing to their newly-elected king, he assured the people that if they feared and obeyed the Lord, and continued to follow in His way, it should be well with them; but if they rebelled, His hand would be against them as it had been against their fathers. As an impressive reminder of their wickedness in asking for a king, he announced that though the unclouded sky of the wheat harvest gave no premonition of a tempest, he should call upon God to send thunder and rain; which he accordingly did, and the immediate tornado was so terrifying, so resonant with the divine displeasure, that the people humbly confessed their sins, and begged Samuel to pray for them that they might not die. He quieted their fears by promising them that the Lord would not forsake His people, "for His name's sake—nor for theirs simply. His honor as a covenant-keeping God was concerned in being thus patient, and in disciplining them as a nation to perpetuate gods and idols.

It sought to be the great care of every one of us to follow the Lord fully. We must, in a course of obedience to God's will and service to His honor, follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; and constantly, without declining (Henry).

22. The Lord will not forsake his people. Despite all their waywardness and rebellion, He still regarded them as His own people. Therein was their safety. He might punish them, He might leave them temporarily to taste the bitter consequences of their sins, but He would not utterly forsake them. For his great name's sake—nor for theirs simply. His honor as a covenant-keeping God was concerned in being thus patient, and in disciplining them as a nation to perpetuate gods and idols.

God's choice of Israel was not an arbitrary decision to honor His people at the expense of other nations. The interest of all mankind to the end of time is involved in this choice.

The nations of men were not fit to receive it. Therefore God chose this people, trained them, disciplined them, and kept at all times a small remnant of them faithful, despite the constant tendency of the race to decline into sin, until such a time as the earth could be made ready to receive the Gospel and they were prepared to impart it (Victor).

III. Expository.

1. The Two Ways (verses 13-15).

Now therefore—Samuel here turns his discourse from a rehearsal of the dealings of God with them in the past to the enforcement of duties in the present and the future. Behold the king.—Samuel is about to resign the cares of office, he turns the attention of the people to his successor.

Whom ye have chosen.—It is true that God had designed him for the office, but the people had ratified the choice both at Mizpeh and recently at Gilgal. Saul was emphatically their "chosen" king at this moment. The Lord hath set a king over you—complying with their desire.

23. 24. God forbid that I should sin.—Samuel had also felt the sting of ingratitude. He might have been tempted, after such behavior towards himself, to neglect to pray for such ingrates; but his sensitive conscience such neglect would have been "sin against the Lord." I will teach you—Not only would he pray for them, but he would also teach them—a glorious example to parents and Sunday-school teachers! Fear the Lord, and serve him—fear to offend Him, delight to please and follow Him, sincerely and heartily. Consider how great things, etc.—God's goodness and mercy were to be pondered as motives for faithfulness.

There is not so much sin in man as there is goodness in God. There is a greater difference between man and man than between a spark and an ocean. Who would doubt whether a spark could be quenched in an ocean? Thy thoughts of disobedience towards God have been within the compass of time, but His goodness hath been bubbling up towards thee from all eternity (Colverwell).

25. If ye shall still do wickedly—a final and solemn warning. If they preferred sin, they should receive its wages. Sinners would be "consumed," and perish under God's judgments, the king as well as his subjects. With these words Samuel's public career, as the ruler of the nation, closed. His subsequent appearances were those of the prophet rather than of the judge of the people.

IV. Inferential and Suggestive.

1. Duties to God are fundamental, not affected by changes of rulers or governments.

2. In the Old as in the New Testament only two classes are laid down, and neutrality is impossible.

3. The blessings of obedience and the woes of disobedience should be frequently and plainly set forth.

4. If we reflect upon the providences which have occurred in our own lives and in those of others we shall find impressive illustrations of God's immediate supervision and power.

5. We must pray not for our friends only, but also for those who despitefully use us.

6. Fear may be physical, leading to true repentance; or it may be reverential, restraining from sin.

8. We should be alive to our sense of obligation by frequently considering what great things the Lord hath done for us.

9. There is no escape for them who do wickedly.

V. Illustrative.

1. APPALLING ASPECT OF A STORM.

I have seen tempests when the scolding winds have riven the knotty oaks; and I have seen the lightning cleave the solid trees in twain, To be cast with the threatening clouds;

But never till to-night, never till now,

Did I go through a tempest dropping fire.

Either there is a civil strife in heaven,

Or else the world, too saucy with the gods, Incenses them to send destruction. (Shakespeare).

2. PRESENCE OF GOD.

If you were cast out of your country a thousand miles off, you are not out of God's precincts; His arm is there to cherish the good as well as to drag out the wicked.

In every country, as well as the city of Jerusalem, there is a temple where God everywhere, yet He would not be meaner than His creature, the sun in the firmament, which visits every part of the habitable world in twenty-four hours (Charnock).

3. EYE OF GOD.

How dreadful is the eye of God on him who wants to sin. Do you know about Lafayette, that great man, who was the friend of Washington? He tells us he was once shut up in a little room in a

gloomy prison for a great while. In the door of his little cell was a very small hole cut. At that hole a soldier was placed day and night to watch him. All he could see was the soldier's eye, but that eye was always there. Day and night, every moment when he looked up, he always saw that eye. Oh! he says, it was dreadful! There was no escape, no hiding. When he lay down, and when he rose up, that eye was watching him. How dreadful will the eye of God be upon the sinner, as it watches him in the eternal world forever (Todd).

4. GOD REALIZED AND HATED.

I have read of an eminent surgeon, a bitter denier of an intelligent First Cause, in the course of his lectures, coming to the examination of the structure and functions of the human eye. As he pointed out, holding the dissected organ in his hand, the delicate adaptations of the parts to their use, and showed how manifold were the conditions which must necessarily conspire to the possibility of vision, struck with the irresistible proof of forethought and contrivance, he slashed the mute demonstrator of his folly to pieces with his scalpel, and broke out in rage, "Gentlemen, there is a God, but I hate Him!" (Walker.)

VI. Interrogative.

1. On what occasion was Samuel speaking?

In what sense had the people "chosen" their king?

What two courses and corresponding results did Samuel lay down?

At what season of the year was this discourse uttered?

What miraculous interposition did Samuel announce?

Why?

How was it to be brought about?

Why did their wickedness in asking for a king need such an impressive rebuke?

What was the character of the miracle?

Why was it so terrifying?

What did the people ask?

What confession did they make?

What encouragement did Samuel offer?

What direction did he give?

Why would not God forsake His people?

What magnanimous promise did Samuel make?

What final warning was given?

5. What practical lessons do you learn from this narrative?

Horsford's Acid Phosphate.

For Lemons or Lime Juice, is a superior substitute, and its use is positively beneficial to health.

Lord Chesterfield, the pink of politeness in his day, said that a true gentleman should be always suauiter in modo, fortior in re, which means, mild in manner, strong in action, and this is precisely the character of Ayer's Carthartic Pills. Nothing operates so mildly and yet so powerfully in removing disease.

My daughter was troubled with Heart Disease for five years, given up by physicians, had sinking spells, constant pain, great swelling over her heart extending to left arm, and severe spells of neuralgia extending over entire body, doctors could not help her. Dr. Graves' Heart Regulator cured her within three months.—James Tilton, Concord, N. H. \$1 per bottle at druggists.

"A God-send is Ely's Cream Balm," writes Mrs. M. A. Jackson, of Portsmouth, N. H. "I had Catarrh for three years! Two or three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me."

"It affords me infinite pleasure to accord to Horlick's Food for Infants the most inestimable value. My little daughter, only three weeks old, was at a very precarious condition when as a last resort we gave her Horlick's Food. It gave her a charm and to it I am glad to ascribe her recovery. Completed Treatment, with Inhalers. Ask for Sanford's Radical Cure." 273

The IDEAL PARLOR STOVE.

For Lemons or Lime Juice, is a superior substitute, and its use is positively beneficial to health.

Lord Chesterfield, the pink of politeness in his day, said that a true gentleman should be always suauiter in modo, fortior in re, which means, mild in manner, strong in action, and this is precisely the character of Ayer's Carthartic Pills. Nothing operates so mildly and yet so powerfully in removing disease.

My daughter was troubled with Heart Disease for five years, given up by physicians, had sinking spells, constant pain, great swelling over her heart extending to left arm, and severe spells of neuralgia extending over entire body, doctors could not help her. Dr. Graves' Heart Regulator cured her within three months.—James Tilton, Concord, N. H. \$1 per bottle at druggists.

"A God-send is Ely's Cream Balm," writes Mrs. M. A. Jackson, of Portsmouth, N. H. "I had Catarrh for three years! Two or three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me."

"It affords me infinite pleasure to accord to Horlick's Food for Infants the most inestimable value. My little daughter, only three weeks old, was at a very precarious condition when as a last resort we gave her Horlick's Food. It gave her a charm and to it I am glad to ascribe her recovery. Completed Treatment, with Inhalers. Ask for Sanford's Radical Cure." 273

Nothing like it. Greatly improves the complexion. Comes from first application, and is rapid, radical, permanent and never failing.

Completed Treatment, with Inhalers. Ask for Sanford's Radical Cure." 273

SALESMAN'S REMEDY.

For Lemons or Lime Juice, is a superior substitute, and its use is positively beneficial to health.

Lord Chesterfield, the pink of politeness in his day, said that a true gentleman should be always suauiter in modo, fortior in re, which means, mild in manner, strong in action, and this is precisely the character of Ayer's Carthartic Pills. Nothing operates so mildly and yet so powerfully in removing disease.

My daughter was troubled with Heart Disease for five years, given up by physicians, had sinking spells, constant pain, great swelling over her heart extending to left arm, and severe spells of neuralgia extending over entire body, doctors could not help her. Dr. Graves' Heart Regulator cured her within three months.—James Tilton, Concord, N. H. \$1 per bottle at druggists.

"A God-send is Ely's Cream Balm," writes Mrs. M. A. Jackson, of Portsmouth, N. H. "I had Catarrh for three years! Two or three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me."

"It affords me infinite pleasure to accord to Horlick's Food for Infants the most inestimable value. My little daughter, only three weeks old, was at a very precarious condition when as a last resort we gave her Horlick's Food. It gave her a charm and to it I am glad to ascribe her recovery. Completed Treatment, with Inhalers. Ask for Sanford's Radical Cure." 273

THE BEST FURNACE NOW MADE.

Has all the Modern Improvements

GIVING

The Greatest Amount of Heat for the Fuel consumed. Manufactured by

O. C. DUNKLEE & CO.

111 & 113 Blackstone St., Boston.

Estimates Given. Call and Examine.

281

SAFE INVESTMENTS.

On large or small amounts by JOHN D. KNOX

& CO., Bankers, 10 Cornhill, Boston, Mass.

McEWEN—THORNTON—Also at the parsonage, June 10, by the same. James H. McEwen

and son, both of B.

PARKER—STEWART—Also at the parsonage, June 23, by the same. David Parker and Margaret Parker.

FRENCH—VICKERIE—In this city, June 11, by the same. D. Wills French, of Brooklyn, N. Y.

JUGLARIS—Hector—In this city, June 11, by the same. J. Tomaso Juglaris and Katie M. Brook, wife of B.

CARL BROWN—At the parsonage, July 12, by the same. Timothy Carey and Evelina Brown, both of B.

MATTHEWS—JACKSON—Also at the parsonage, July 14, by the same. Wm. Martin and Nella Jackson, both of B.

MCCANNES—PRENTISS—Also at the parsonage, A. G. McCannes and wife, both of B.

CUTTING—GLAWSON—Also at the parsonage, A. G. Glawson and wife, both of B.

MASSEY—CHASE—In this city, June 11, by the Rev. Chas. A. Chase, Jr., Frank. A. Massey, and Miss Clara J. Chase, both of Amesbury, Mass.

GREELY—BEST—In Richmond, Vt., by Rev. A. Best of Sutton, P. Q.

CUNNINGHAM—ALGOOD—In St. Paul, Minn., by Rev. G. Cunningham and wife, both of B.

GARDINER—DUSTON—In Bethel, Me., June 16, by the Rev. Wm. Willard, H. Gardiner, and wife, both of B.

CROWDURST—WILLIAMS—In Monroe, Mo., Sept. 22, by the same. Taliaferro Williams and wife, both of B.

TALIAFERRO—STILES—In Monroe, Mo., Sept. 22, by the same. Taliaferro Williams and wife, both of B.

BLAKE—BROWN—In this city, Sept. 28, by the same. David A. Blake and wife, both of B.

WILCOX—FARRAR—In this city, Sept. 28, by the same. W. Wilcox and wife, both of B.

HORN—JENKINS—In Ridgeville, Ill., Sept. 11, by the Rev. G. W. Jenkins, Jr., and wife, both of B.

BATTELL—JACKSON—In Worcester, Oct. 11, by the Rev. G. Jackson, Jr., and wife, both of B.

STAFFORD—HONER—Also, the same day, by the Rev. W. Honer, Jr., and wife, both of B.

REED—RAYNES—At Livermore Centre, Sept. 11, by the Rev. W. C. Reed, Jr., and wife, both of B.

RE

CONTENTS.

PAGE

Original Articles.
The Time-Limit (poem).—How the Gospel was Brought into a Swiss Valley.—Old Hymns Once More.—New York Letter 357

A Triple Alliance for the Rescue of a Race.—Genesee Conference Notes. OUR BOOK TABLE 333

The Sunday-school. Marriages.—Advertisements 339

Editorial.
Col. Bryant and His Schools.—The Anti-Semitic Troubles Abroad. EDITORIAL NOTES. BRIEF MENTION 340

The Churches.
Money Letters, etc.—Marriages.—Business Notices.—Advertisements 341

The Family.
Pentecost (poem).—Woman's Foreign Missionary Society.—Selected poems.—Why the Bed of St. Valentine Did Not Blush for the Queen.—Autumn (poem).—Selected Articles. THE LITTLE FOLKS.—Amy West. MISCELLANY. RELIGIOUS ITEMS (from our MISSION ROOMS) 312

Obituaries.
Restriction of the Liquor Traffic.—Ministerial Associations.—Advertisements 343

The Week.
Rhode Island and New Hampshire Items. CHURCH REGISTER. Quarterly Meetings.—Reading Notices.—Advertisements 344

"Of all the papers taken by me, none is read with greater interest and profit than ZION'S HERALD."

It is a constant inspiration to the highest and best Christian living.

My wife and children welcome its coming and devour its contents from week to week with a keen relish."

We are in constant receipt of similar testimonies. Will our readers speak of the merits of the paper to their neighbors, that they may take advantage of the publisher's liberal offer to new subscribers? See 8th page.

Zion's Herald.

WEDNESDAY, OCT. 24, 1883.

Religion is good for a man in the emergencies of his life, say some who, nevertheless, refuse to become religious. They perceive its value in sickness, and in bereavement, in misfortune, and in the dying hour. In some such emergency they purpose to embrace Heaven's offers of mercy and assistance. But these presumptuous souls forget that, though religion is precious in an emergency, an emergency is a very poor, almost hopeless, occasion in which to seek religion.

Sanctified natures shudder when they think of dying; not that they dread what follows death, but the act of dying. This feeling should not be encouraged, because nature, like a kind mother, makes the mortal act like the sinking of a weary child into a sound sleep. Scripture beautifully describes even the violent death of the martyr Stephen by the phrase, "he fell asleep." Away then O shivering soul, with thy fear of dying, since to believers

"Death is the chillness that precedes the dawn;

We shudder for a moment, then awake,

In the broad sunshine of the other life."

"Be ye kind one to another." This sweet precept means more than not being unkind. It enjoins positive kindness—tender-heartedness. He who is not actually kind is tolerably sure to be unkind on occasions, since the unselfishness which produces kindness being absent, its place will be filled by selfishness which is always unkind. And to cite Wilberforce, the great philanthropist, "How shocking must it appear to a Holy God and to the Holy Spirit for any one to grieve his Saviour by being unkind to others who is himself continually receiving marks of such kindness from a gracious Providence."

During a revival when many are making profession of faith, it is not easy to determine which converts have living, and which dead, faith. As with seeds, professions appear so very much alike, that the dead one is scarcely to be distinguished from the living one. But as living seeds declare themselves when planted by growing, and dead ones by perishing in the soil, so do professors of faith quickly reveal themselves in the lives of those who make them. The living faith produces spiritual experience and pure living; the dead faith only a brief exhibition of formalism followed by speedy relapse into old practices. Knowing this, workers in revivals should earnestly press on seekers the duty of resting in nothing short of a living faith.

It was said of a good and great man, lately deceased, by a lady who closely observed him when in fashionable society, "He never parades his religious feelings. They are only the climate of all his mind; talents, knowledge, eloquence, liveliness, all evidently Christian." Is there not marvelous beauty in this description of the pervasive influence of pure Christian feeling? It was the climate of all his mind! How expressive is this phrase! Christ in the whole man! The spirit of Jesus filling heart, brain, speech, manner and act so as to be felt by all who touch the man's life, as the genial warmth of a sunny climate is felt by all who visit it. What a charming ideal of life! Yet it is no one man's exceptional privilege, but a gift offered to every man of faith. Paul prayed that it be gained by his Ephesian brethren when he asked the Lord Jesus that they might be "filled with all the fullness of God." If this delightful state was attainable by them,

it evidently was, why may not the believer of to-day be so filled with God that the climate of his mind shall resemble the climate of heaven?

There is a shocking degree of malignity in the zeal of those infidels who enter on a public crusade against the truth. Their hatred finds expression in biting sarcasms which drop from their lips seething with vindictive feeling. A Christian listener wonders why those men seek to diffuse sentiments which, if true, could beget no feeling in men but despair; could furnish no motive to virtue; could promote nothing in society but selfishness and its poisonous fruits. When the eloquent Robert Hall had discoursed on the teachings of infidelity in his day, he was so deeply moved with astonishment at its villainy that he solemnly exclaimed, "Eternal God! on what are Thine enemies intent? What are those enterprises of guilt and horror, that for the safety of their performers require to be enveloped in a darkness which the eye of Heaven must not pierce? Miserable men! Proud of being the offspring of chance—in love with universal disorder, whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world!" This is a terrible indictment. Yet who will dare say it is not a true bill?

COL. BRYANT AND HIS SCHOOLS.

For two or three Monday mornings the discussions in the Methodist Preachers' Meeting in Boston have taken on something of a personal character, although underneath the subject immediately in hand has been a great principle more or less involved, in which, at this moment, our church has a very lively interest. Col. Bryant has been accustomed for several years to spend quite a portion of the season at the North, largely in New York, Providence and Boston, representing heretofore certain political interests which have commended him to the favorable consideration of the leaders of the Republican party. A native of Maine, the son of a Methodist preacher, bearing himself an honored name in Methodism—John Emory—he found, many years ago, just after the war, a home at the South and practice in his profession as a lawyer. He remained loyal to the ideas of the North, at the loss of his professional success. In the early years of the reconstruction of the States he held several governmental offices and entered with great zeal into the work of developing a national sentiment and a Republican party in Georgia. Having a good address and great command over himself, he became conspicuous as a leader of the small national party slowly developed in the State. He seemed to take broad and practical views of the needs of the hour at the South as to the elevation of the middle and lower classes of the population, and the creation of a more democratic form of civilization in the late slaveholding States. These views presented at the North awakened interest both in the speaker and in behalf of his cause. Very warm commendations were secured and considerable sums of money were subscribed to aid in carrying forward the work.

The progress of events, the change in the policy of the administration under President Hayes, and other more personal causes, seemed to weaken and about destroy the political influence of the association formed by Col. Bryant, and to limit, if not utterly prevent, its accomplishing any further marked results. Last year, in view of these facts, Col. Bryant and his associates changed the direction of the immediate efforts of their "Alliance," and devoted them to the education of the white children of the South, with the same ultimate end in view—the development of "a new civilization," as he terms it. To the very natural response that would be made, both at the South and the North, that the public school systems, at least so far as white children are concerned, are now being rapidly developed, especially in Georgia, and are slowly but surely becoming adequate to the demands for a common school education; that there is a strong probability of early and large aid from the government where illiteracy is most marked; that generous funds, like the Peabody endowment, are freely distributed in this direction, the Colonel readily answers: "The textbooks used in these schools tend to perpetuate the old heresy of racial supremacy, the old hatred towards the Northern States; to give false ideas of the occasion of the civil war, and to foster the bitter sectional and anti-national feeling which it engendered." Here the Colonel becomes easily eloquent, and can strongly move his audiences.

As he wishes the co-operation of his brethren of a common church, and hopes to secure money in Methodist congregations, he naturally asks the endorsement of the Preachers' Meeting. To such a request, with a knowledge of all the circumstances,

such an answer as this seems pertinent:

1. He should desire no further recognition than that of his church membership and unquestioned moral standing. We know of no reason why he may not receive this. These schools which he seeks to establish are not to be denominational schools; this is definitely asserted in the conditions of the subscriptions he secures. Whatever we may do as individual citizens, there is no call upon us as an organized Christian body to vouch for the work over which we are to exercise no supervision, and in the administration of the money gathered to have no voice.

2. There has certainly, as yet, been nothing accomplished, in the new departure of the Alliance, of which any one could express a hopeful opinion.

There may lie, embosomed in it, great possibilities. There is no doubt as to the perilous lack of general education among classes of white children at the South. In some sense, it may be said that no money can be applied amiss devoted to such a cause. But there is nothing yet to show by the "Southern Alliance" in the line of results. Nothing has yet been accomplished to awaken any reasonable expectation of success. There are no reliable facts, indeed no facts of any kind which have come to our knowledge, enabling us to give a conscientious opinion either as to the call or the possibilities of success of the proposed movement. Any resolution of endorsement that might be now offered would be like no small portion of the certificates of character and usefulness filling our newsheets, and given only to relieve sufferers from the importunity of persistent seekers.

3. If this field of moral and patriotic culture exists, we already have an organization, ample in appliances, already on the ground, ably officered, and enjoying the confidence of all our membership, North and South. The Society first constituted to bear educational aid to the colored man at the South was so far broadened at its last session (not, indeed, with the entire concurrence of all our representatives in General Conference) as to embrace schools and colleges for white children in districts where the demand for such existed. If such schools should be established, without the expense of any further agency for supervision or collections, we have already the men and the facilities for accomplishing this work by the most effectual methods.

There is much already to show that has been accomplished by our recognized Society. A great work in the preparation of school instructors and well-trained professional men has been going on for a score of years. If our churches have a lively sympathy in this direction, there are no more reliable hands into which the money can be placed for new nourishment for extended agitation.

And now the publicists have taken up the question in a serious manner and are putting forth well-written works that increase the feeling on both sides. Waldey has published a "Manifesto to the German Nation," which is very severe against the Jews. The court in Dresden called him to the bar to answer the charge of stirring up agitation and hatred, but the jury cleared him, greatly to the satisfaction of the masses, at least.

In Saxony an "International Monthly" is now published whose aim is to force all the Jews to retire to Palestine and there form a nation isolated from the world.

On the other hand, the Jews are now publishing books, such as "Christ and Judaism," which claims for the latter all the good that there is in the world, and declares that all that was attractive and useful in the teaching of Christ came from the Jewish synagogue. Voices like these can only serve to widen the breach between the contending parties and make matters still worse. But again there is a new movement among some of the Jews to start a Jewish national movement that will gather them somewhere all together for mutual defense. This feature of the work is largely aided by the body known as the "Israelite Alliance," with headquarters in Paris. This association numbers now 28,000 members, and raises yearly large sums for aiding all such movements. It is now educating about eight thousand children in the Orient, and training three hundred apprentices to various crafts. It has also begun to develop a political activity in certain regions.

A significant feature of the times is the tendency of the learned youth among the Jews to start this national idea. In Berlin and Vienna there are Jewish academic unions whose aim is to cultivate Judaism. The logic of these associations is the indisputable fact that all efforts at reconciliation between the races have failed, and that the time is now come to establish an independent nation in Palestine. But to this, common experience and common sense reply that the Jews of the world will not thus colonize in Palestine, and under the present régime of the Turk they will not be allowed to do so. Therefore all words on this view of the matter are given to the winds.

It would be well if the Jews were willing to do this somewhere, for their great trouble has been everywhere

THE ANTI-SEMITIC TROUBLES ABROAD.

The troubles among the Jews in various parts of Europe seem to broaden and deepen. Anti-Semitic agitation has begun in France, where there are very few Jews as far as numbers are concerned, and have extended down to Hungary from Austria proper, and are now arising again in Russia.

The Jews of France are very influential as a race. There are no less than six Jewish generals in the army, besides a good many civil officers of high rank, and a whole category of bankers of great wealth and influence. These many strong men can do much towards protecting the few weak ones in comparison, so that there is not much probability of any persecution there.

The gravest troubles seem to occur in Russia, and this largely for moral reasons. An imperial commission has been formed there for the purpose of studying and fathoming the question, if possible, containing members of very different views. Some of them would remove all the disabilities of the Jews, and others would put even greater strain on them than now exists. In the meanwhile the present officials have issued new regulations against the Jews engaged in the liquor trade, showing that the sad rum question is at the bottom of much of the hatred against them. It is very clear that by means of their liquor shops in many parts of the realm, especially in southern Russia, they have fairly enslaved the peasants with debts and seized most of their lands under foreclosure. It is this which causes much of the bitter feeling which in that region exists in regard to them.

At present the most active persecutions are in the cities of Austria and Hungary—Vienna and Prague, Pesth and Presburg. In nearly all the cities the military has been called in to protect the Jews, many of whom have fled. The complications in Germany between Jewish capital and the possession of the soil have become so serious as to form an element in the field of social politics. From nearly all parts of Germany come deep complaints that the peasants' lands are falling into the hands of Jewish usurers, so that liberal politicians who have formerly sustained them are now inclined to join in the war against them. These conditions form new nourishment for extended agitation.

At present the most active persecutions are in the cities of Austria and Hungary—Vienna and Prague, Pesth and Presburg. In nearly all the cities the military has been called in to protect the Jews, many of whom have fled. The complications in Germany between Jewish capital and the possession of the soil have become so serious as to form an element in the field of social politics. From nearly all parts of Germany come deep complaints that the peasants' lands are falling into the hands of Jewish usurers, so that liberal politicians who have formerly sustained them are now inclined to join in the war against them. These conditions form new nourishment for extended agitation.

And now the publicists have taken up the question in a serious manner and are putting forth well-written works that increase the feeling on both sides. Waldey has published a "Manifesto to the German Nation," which is very severe against the Jews. The court in Dresden called him to the bar to answer the charge of stirring up agitation and hatred, but the jury cleared him, greatly to the satisfaction of the masses, at least.

In Saxony an "International Monthly" is now published whose aim is to force all the Jews to retire to Palestine and there form a nation isolated from the world.

On the other hand, the Jews are now publishing books, such as "Christ and Judaism," which claims for the latter all the good that there is in the world, and declares that all that was attractive and useful in the teaching of Christ came from the Jewish synagogue. Voices like these can only serve to widen the breach between the contending parties and make matters still worse. But again there is a new movement among some of the Jews to start a Jewish national movement that will gather them somewhere all together for mutual defense. This feature of the work is largely aided by the body known as the "Israelite Alliance," with headquarters in Paris. This association numbers now 28,000 members, and raises yearly large sums for aiding all such movements. It is now educating about eight thousand children in the Orient, and training three hundred apprentices to various crafts. It has also begun to develop a political activity in certain regions.

A significant feature of the times is the tendency of the learned youth among the Jews to start this national idea. In Berlin and Vienna there are Jewish academic unions whose aim is to cultivate Judaism. The logic of these associations is the indisputable fact that all efforts at reconciliation between the races have failed, and that the time is now come to establish an independent nation in Palestine. But to this, common experience and common sense reply that the Jews of the world will not thus colonize in Palestine, and under the present régime of the Turk they will not be allowed to do so. Therefore all words on this view of the matter are given to the winds.

It would be well if the Jews were willing to do this somewhere, for their great trouble has been everywhere

that they are in constant antagonism with all nations. They live in them, but are not of them; and so of all communities of which they form a part. Their hands as Jews are virtually against all men, while their antagonists oppose them not because of their religion, but rather because it is not possible to live with them without being overreached by them.

Another school of philanthropic Christians is now busy in the endeavor to Christianize them, as the only means of settling the vexed question of antagonism. But we all know how fruitless and discouraging has been the work of conversion to Christianity among the Jews. Statistics tell us that it costs a fortune almost to bring even one into the fold of Christ; and then it is doubtful whether he will stay. The most prominent worker in this line is Professor Delitzsch, of Germany, who has a New Testament for the Hebrews and is untiring in the effort to circulate it among them. The fifth edition of this, just issued, is accompanied with a pamphlet in English to insure it a wider circulation. The task of settling the Jewish question in this way seems so hopeless that we wonder that men can be found who are brave enough to try it. But who, then, can suggest a better one?

BRIEF MENTION.

Judge Tourgee's weekly magazine—the *Continent*—keeps up both the interest of its contributions and the excellence of its illustrations. The ninth monthly part is issued for October. Marion Harland's "Judith: A Chronicle of Old Virginia," has reached its eighteenth chapter, with a great variety of shorter stories and interesting miscellany.

The opening article in the *Cottage Hearth* for the current month is an interesting account of the skilled and kindly nursing of the sick by the Catholic "Sisters of Bon Secours," Paris. The other contributions are instructive and attractive. This periodical is very neatly published, and is deservedly popular.

The third quarterly number of Dr. T. De Witt Talmage's Brooklyn *Tabernacle* has been published, containing full reports of twenty-six of his sermons. They are both characteristic in topics and treatment. Dr. Talmage has no peer in the pulpit in word-painting. Many of his discourses are eminently direct and searching. Published by G. A. Sparks, 48 Bible House, New York. \$1 a year.

We have not referred to the severe sickness of our excellent Depository agent, Mr. James P. McGee, lest it might awaken the anxiety of friends at a distance. He is now so much better that we can announce his steady but slow improvement. With the Divine blessing, which we all pray may not be withheld, we shall soon see him in his familiar place, always so sadly vacant in his absence.

The loose divorce legislation of the States in later years is pernicious every way, and the social results under it are shocking; but for a moment can the polygamy of Mormonism find any justification or palliation in it. The former is a legalized error, which can be readily corrected by arousing public sentiment; the latter is an armed, illegal conspiracy against virtue and the law of the land. Something beside law, at this moment, is required to crush it.

The *Magazine of Art*, with its issue for November, closes a very successful series of numbers forming its sixth volume. This number has an interesting illustrated paper on the Lower Thames, and on American Pictures at the Salon. It contains a full page and a full table of contents and index of illustrations for the year. While other art magazines have failed, by its skillful and generous use of its means and opportunities, it has enjoyed a steady growth from the start. Cassell & Co., New York, are its publishers. \$3.50 a year.

The American Sunday School Union issue a weekly volume, in paper covers, at the rate of \$1 a week, for ten numbers. It is edited by Edgar Allen Poe. "The Raven" is called the "Robert Raikes Library" and is composed of some of the most popular of the works of the society. In a list before we have: "Ready Work for Willing Hands," "Uncle Jabez," "Grace Dermott," "Pilgrim Street," "Frank Harper," "Anna Sherwood," "The Collier Boy," etc.

The *Baptist Quarterly Review* for the last three months of the year opens with a paper by Dr. R. Rowland on "The Worship of the Church"—an argument against ritualism. Prof. A. H. Newman, of Toronto, has an article upon "Some Aspects of Early Protestant Theology." Rev. C. F. Moseley, D. D., gives a sensible exposition of "The Spirits in Prison." Dr. J. T. Smith has a paper upon "The Six-Principle Baptists." John T. Perry has an excellent article on "The True Light of Asia." There is the usual amount of reviews of current literature. Cincinnati: Published by J. B. Baile, D. D.

Dr. S. Ireneus Prime now leads the list of veteran editors in the city of New York. Forty-three years ago he entered the editorial corps of the *New York Observer*. His pen has no wise lost its power. His reminiscences of men and affairs, of personal incidents abroad and at home, with comments upon religious and secular events, render these well-known columns on the paper among the most attractive of its contents. Two Sabbath days since he celebrated his jubilee in the ministry, preaching in Bedford, West Chester Co., N. Y., where he gave his first sermon fifty years ago. The sermon was of an historical character, and was a very hopeful résumé of the progress of a Christian civilization, and especially of the Gospel of Christ, during the last half century. Long may the still vigorous and esteemed editor and minister live to advocate the faith of his youth and years, and to illustrate its sweetness and grace in his life and character!

The writer of the book notices in the last issue of the *Northern Christian Advocate*, reviewing the work of Rev. Samuel J. Barrows on "The Doom of the Majority," speaks of him as a Universalist and the editor of the *Christian Leader*. We shock hands with him at the reception of the Hindoo Babu a week since. He was then a Unitarian in good standing, and the editor of the *Christian Register*. We have not heard of his retiring from the denomination, and have good

reason for believing that the editorial chair of the *Christian Leader* is not vacant. But then, we,

The Family.

PENTECOST.

BY REV. THOS. P. BRIGGS.

With one accord they met
To pray God's blessings down;
Their earnest prayers, with eyes tear-wet,
Secured the victor's crown!

We see them now low-bowed,
Entreatsing God to break
The richly-frightened mercy cloud
O'er them for Jesus' sake.

We hear the rushing sound
As of a tempest near,
Till every heart with awe profound
Is hushed God's Word to hear.

Bright tongues of flaming fire
Crown ev'ry prayerful head,
And quickly all their hearts inspire
To speak as heaven-led.

With various tongues they spoke
The wond'rous things of God,
Till many slumbering sinners woke
To tell His grace abroad.

Peter with boldness now
Proclaims the truth with power,
Causing three thousand souls to bow
To Christ in one short hour!

O men of prayer, awake!
God still delights to give;
The residue of power take
Till earth in Christ shall live.

Our sons and daughters all
Shall feel th' Almighty thrill,
And aid in breaking Satan's thrall,
And heaven with rapture fill!

The Holy Spirit's might
Shall soon subdue the world,
The Gospel banner like the light
Shall earth-wide be unfurled!
Cambridge, Oct., 1883.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The bright October days find the New England Branch again in session for the annual meeting. And this time the Methodist ladies of Springfield provide with generous hospitality for the comfort and pleasure of all those who accept their cordial invitation and come to their beautiful city for this, the harvest festival of our society.

Trinity Church was most tastefully decorated with graceful ferns and the bright berries and leaves of our own New England autumn, and here, on Tuesday evening, Oct. 9, many sheaves of glad thanksgiving were brought, as the testimony of one after another, returned missionary and devoted home-worker, was offered in praise of Him who had not only bestowed rich personal blessings during the year, but had also surely blessed the faithful seed-sowing. Mrs. G. J. Judkins, of Newmarket, N. H., conducted this service. The devotional meetings on Wednesday and Thursday mornings were also seasons of spiritual refreshment.

At ten o'clock on Wednesday the annual business meeting of the Society was held. Mrs. Warren presided at this and all remaining sessions. The Scriptures were read and prayer was offered by Mrs. Daniel Steele, of Reading, after which reports were presented.

From that of the treasurer we learned that, including the balance on hand at the opening of the year, \$22,568.34 had been received, of which sum \$3,477.33 remains in the treasury. To the contingent fund \$415.64 had been added, making the entire sum \$270.83. Of which there remains a balance of \$184.83. It was a cause of sincere regret that our faithful treasurer, Mrs. Magee, was detained at home on account of the serious illness of her husband, and resolutions of sympathy for these afflicted friends were most cordially adopted.

The corresponding secretary, Mrs. Alderman, gave us interesting items connected with the progress of the work both at home and abroad. The growth of the young ladies' societies in our churches, and the silent, yet helpful influence of the little mite-box in our homes, received special mention; while abroad, the lights and shadows which play over our missionaries' lives were made real to us. Among the events calling for special gratitude to Him who so surely "giveth the increase" were mentioned the gracious revival influences in Japan, and the payment in full for the Yokohama Home.

The ballot this year was larger than that of any previous year, two hundred and sixteen votes being cast. With but few changes, the list of officers remains the same. Mrs. D. Dorchester, of Natick, Mass., and Mrs. J. H. James, of Danielsonville, Conn., were elected delegates to the meeting of the General Executive Committee to be held in Des Moines, Iowa, next month; reserves, Mrs. G. J. Judkins, of Newmarket, N. H., and Mrs. C. S. Harrington, of Middletown, Conn.

The remaining minutes of the morning session were given to Miss Lelia Waterhouse, who for five years had labored in South America, under Rev. Wm. Taylor's direction. The faces, "apathetic in their misery," which had been the study of this earnest missionarv in that land of priests and closed Bibles, were described, and thus brought before us, they furnished the dark background for the hopeful picture afterwards presented in the story of one who had learned to say God's Word for herself, and to pray directly to the all-wise Father for help in her time of need.

The afternoon session opened with devotional exercises conducted by Mrs. C. D. Hills, of East Boston.

Mrs. L. R. Hoskins of Budaoon, India, gave an interesting account of the advancement of Christian work in that district. Day schools, zemana work, Sunday-schools and boarding-schools had all come to bear an important part in the evangelization of the people since this devoted missionary began her labors some sixteen years ago. The auxiliary missionary society of Budaoon was mentioned as comparing most favorably in the character of its meetings with any visited by Mrs. Hoskins in

America. The women lay by very carefully the "Lord's portion," and the children are also trained to do the same. Is there no lesson here for the women of our own Christian land?

After a solo, very pleasantly rendered by Miss Rachel Jacobs, of Springfield, Miss F. A. Atwater, of Burlington, Vt., read a paper on the "Relation of Young Ladies to the Missionary Cause." Their need of the work was considered, as well as its need of them; and the propriety of devoting the life as a thank-offering to the Giver of all good was emphasized.

In listening to Rev. James Mudge, of Shahjehapore, India, we were made to realize somewhat of the vastness of the work in that far-away land peopled by its two hundred and fifty-two millions. Not so far away, either, did it seem, when we were told that fifteen hundred years before Christ our ancestors were living together in central Asia. The great difference in their descendants to-day was shown to be the result, almost wholly, of their respective religions. Christianity and Hinduism, polytheism and pantheism, were mentioned as some of the demoralizing elements of this non-Christian religion, while the custom of caste was pronounced, if possible, worse in its practical effects than even these. The exceedingly hard position of woman, leading to suicides three times the number among men, was portrayed, while the importance of work for them was greatly emphasized, and incidents were related showing most clearly the power of their influence. Very hopeful words were spoken of a brighter day for India, when multitudes of her children would come out into the clear light of the Gospel day.

The introductory services on Wednesday evening were conducted by Rev. F. Woods, pastor of Trinity Church, after which Mrs. James Mudge spoke to us chiefly of the Eurasians of India, of whom there are three hundred thousand, to be found principally in the large cities. Their language and customs being like our own, unlike the Hindoo, there is nothing to be given up in their case but sin, and, when converted, as the examples cited most conclusively proved, they become very efficient helpers in the work for the conversion of the heathen. Our schools at Cawnpore and Naini Tal were mentioned as of great importance in the good they will most certainly accomplish for this class, and ultimately for the heathen, who are so much more accessible by them than by the foreign teacher.

Rev. E. W. Parker, of Moradabad, endorsed most heartily all that Mrs. Mudge had said with reference to the importance of the work among the Eurasians, and, in the few moments left him, gave interesting facts connected with his own work in India, and exhorted to faithful perseverance on the part of the home-workers, that the "glorious work" already begun by them, might be successfully carried forward.

The choir of the church aided in this evening service with well-chosen selections.

Thursday morning, after devotional exercises conducted by Mrs. F. K. Stratton, of Haverhill, the reports of Conference secretaries were presented. These gave cheering intelligence of an increase of interest manifested by the formation of new auxiliaries and an addition to the amount of money raised over previous years. At the close of these reports fraternal delegates were received: Mrs. Clara S. Palmer, of Springfield, representing the Woman's Congregational Board, and Miss Amelia Clark, of Chicopee, the Woman's Baptist Missionary Society.

Later, Mrs. Oldham, of English parentage, yet born in India, spoke earnestly of her desire to begin her work among the English-speaking people there, for which she is now making preparation, and at the close of her address she sang sweetly in a dialect she had used before becoming familiar with the English language.

The closing session held on Thursday afternoon was opened by a promise meeting led by Mrs. G. F. Martin, of Providence. The first address was made by Miss Lotta Sisson, who for five years had labored in central India, being sent out under the direction of Dr. Cullis. As we listened to the story this sister had to tell, it was easy to realize the truth of her statement, "God led us in our walk of simple faith to come to be so terribly cracked. He said, with reference to the first part of my question, that no one dared to touch such an ill-omened thing; and then he told me, substantially, the following story:

More than a hundred years ago, the good King married a lovely young wife, and an order went forth throughout all the provinces, that the people should observe a day of religious thanksgiving and festivity. All the bells of the churches were to be rung at midnight, to welcome the glad day. The news flew swiftly, and everywhere there was great joy and the stir of preparation.

The church of St. Valentine's was to be decorated, and the young men and the maidens of the village had spent all the previous day trimming the pillars and the walls with evergreen boughs and scarlet berries, and wreathing the altar with pure white flowers from the indoor gardens of the town, as an emblem of the bride's purity. The organist, too, was to play a grand wedding march of his own composition.

It was in the winter time, and the rough shoes of little Jean Pierre, the grandson of the keeper of the church, cracked crisply in the snow, as he trudged, just before midnight, to the church, that he might ring the bell in honor of the King's festal day. The people of the village were not in bed yet. Lights were in the windows, and merry voices could be heard above the rush of the wind and the constant shifting of the snow against the houses.

Jean's grandfather was old and feeble, and could no longer perform his duties as keeper of the church. He could not ring the heavy bell, nor sweep the floor, nor even turn the great iron key that locked and unlocked the door; so Jean, at his mother's bidding, had to climb the steps of the latticed porch, and half conceals the tree-trunks and the masses of foliage, and the shadowy ground strewn with branches, and leaves, and flowers drooping in slumber. For a few moments Jean was entranced with admiration; then hebethought him of his work, and he sighed over the long task to be performed ere morning.

As he stood thus, suddenly he heard the bell of St. Ours pealing afar over the snowy hills. Then he knew

we going to do about these mighty responsibilities?" and urged us, in view of them, to seek most earnestly the energizing influences of the Holy Spirit upon our own hearts, as well as upon the efforts put forth across the sea.

During the meeting telegraphic greetings were exchanged between the New York Branch, in session at Albany, and our own.

The considerate and most generous hospitality of the kind friends in Springfield called forth sincerest expressions of gratitude. A vote of thanks was also passed for the railroad officials, who had kindly made a reduction in fare for those attending the meeting.

A. D. FAIRFIELD, Rec. Sec.

WHAT MIGHT HAVE BEEN.

So many things there have been said and done that could not be told. We count them up and call them o'er, We weigh the less against the more, The joy she never knew or shared, The bitter woes forever spared, The dear ones she adored, Heaven's fell scenes — and then Heaven's fall scenes — and then — and then —

We might have seen her sweet cheeks glow With love's own happy bloom,

Her eyes with maiden gladness full

Finding the whole world beautiful;

We might have seen the joyance fall, The dear face sad and grow pale,

The heart fail, the spirit grow pale,

Love's own great dim and sink again —

— and then — and then —

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved, she might have been —

This thing or that, beyond our ken,

It might have been, it might have been.

We might have seen her with the crown Of wifehood on her head,

A queen of home's fair sovereignty

With little children at her knees;

Or, broken hearted and alone,

Bereft and widowed of her own

Beloved,

ZION'S HERALD

For the Year 1884.

LET THE CANVASS COMMENCE AT
HOME.

The paper will be sent from October 1st the remainder of the year free to all new subscribers, making fifteen months for one subscription.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office orders, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

When the full amount of the subscription price (\$2.00) is received, their paper will be credited to January 1, 1885.

We earnestly hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to ZION'S HERALD on his charge.

Lists will be sent immediately to all the preachers.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer?

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cents per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, October 16.

The switchmen on all the roads centering at St. Louis have struck for shorter hours and higher wages.

Forty women were killed and thirty injured during a panic in a Jewish synagogue at Ziowka, Russian Poland, on Saturday.

The U. S. Supreme Court has declared the civil rights bill unconstitutional except in the Territories and the District of Columbia, where the legislative power of Congress is unlimited.

Wednesday, October 17.

Adler Bros. & Newborn, wholesale dry goods dealers in New York, have failed; liabilities, \$300,000.

The income from the John F. Slater fund for education in the South, is \$60,000 for the current year. It will be carefully distributed.

Two notorious New York burglars quarreled yesterday morning and shot each other dead.

A dispatch from London says that 400 persons are prostrated by trichinosis in ten villages in Saxony.

Thursday, October 18.

Villa Alegro, near Brescia, Italy, has been destroyed by fire, rendering a thousand persons homeless.

Military movements in Tonga are suspended in consequence of the bad condition of the roads.

Chancery Runyon of New Jersey has decided that the directors of a bank are responsible for the acts of its cashier.

A republican uprising has occurred in the province of Minho, Portugal.

The democratic plurality in Ohio is estimated at 12,648. The republican majority in Iowa will be about 25,000.

Terrible earthquakes are reported in Asia Minor. All the villages in the vicinity of Tchome and Vouria have been destroyed, and upward of 1,000 persons are supposed to have perished.

Friday, October 19.

General James B. Steedman died yesterday at his home in Toledo, O., aged 67 years.

The Chinese government is actively preparing to close the port of Canton.

Alta, Mexico, has been decimated by yellow fever, the deaths averaging twenty a day for the past two weeks.

The centenary of the close of the American Revolution was celebrated at Newburgh, N. Y., yesterday, with a grand military and civic procession, an address by Mr. Senator Bayard of Delaware, a poem by Mr. Wallace Bruce, an oration by Hon. William M. Evarts, and a brilliant pyrotechnic display in the evening.

Saturday, October 20.

Twenty persons lost their lives by an explosion in the Wharncliffe Carlton colliery, near Barnsley, Eng., yesterday.

The French troops are preparing to resume operations in Madagascar. The Hovas are reported to have recently recaptured several of the places first seized by the French forces.

A violent storm has occurred on Lake Ladoga and the Gulf of Finland, causing a great loss of life and shipping. Sixty vessels have been stranded, and the bodies of sixteen persons have been recovered.

Monday, October 22.

A treaty of peace has been signed between Chili and Peru.

Rev. Henry C. Potter, D. D., was consecrated as assistant bishop of New York, at Grace Church, with impressive ceremonies.

Trichinosis prevails at Emsleben, Saxony.

RHODE ISLAND.

It was \$1,250 instead of \$250 extra, as stated in the HERALD of Sept. 26, raised by the Hope St. Church.

The two new Methodist churches in Providence are prospering. Harris Avenue Church, which began the year with sixty-seven members, mostly English Methodists who were transferred from the Broadway Methodist Church, and fifty-seven probationers, is continually adding to its membership. During the Conference year thus far twenty-seven children have been baptized and six adults, fifteen have been received on probation, twenty-one have been received into full membership from pro-

bation, and eighteen by letter. Sunday Oct. 7, one adult was baptized and two infants, seventeen were received from probation, and one by letter. Four young persons were received on probation.

The Cranston Street Church was not favored with a colony of transfers, and did not start with a body numerically strong. It is, however, adding to its numbers, is growing in religious interest, is encouraged by conversions, and is hopeful for the future. Several were received on probation in September. Sunday, Oct. 7, one was baptized, and four received by letter. This day was one of great joy to this church. The following from the Providence Bulletin is a brief description of the exercises of this day of thanksgiving:

"One year ago the first Sunday in October, the members of the Cranston Street M. E. Church left the hall where they had for several months worshipped, with, to human view, a very dark and forbidding prospect before them. No hall or public building in the vicinity could be had for their use in religious work. They were few, they were not wealthy, and with some in the community they were not very heartily welcome. But they felt that God had a work for them to do in that neighborhood, and although there was a certainty of heavy burdens to carry and hard work to be done, trusting in God they determined to bear the burdens, do the work, and wait in earnest effort for the answer the Lord was pleased to give them. One of the families of the church (J. R. Wilbur) welcomed the church and Sunday-school to their dwelling, and there for weeks the services were held until on account of sickness another house was opened, and for the remainder of the six months the meetings were held at R. Corse's. Sunday, Oct. 7, was observed as a day of thanksgiving. It was a great change in one year, from the street to the very convenient and attractive church building now occupied, it was thought ought to be especially commemorated. In the morning Mr. W. F. Smith was present with the pastor and made an address to the school. After brief remarks by the pastor, many of the school indicated their purpose to consecrate themselves to the service of God. In the afternoon one of the largest afternoon congregations that has been in the church since it was opened was present. Two venerable ministers, Rev. Messrs. J. Cady and J. E. Risley were present and assisted in the services. Notwithstanding the disappointment caused by the absence of Rev. F. C. Baker, a former pastor, this meeting was full of interest. One person was baptized, the sacrament of the Lord's Supper was administered, children and men and women of all ages partaking. Four were received into the church by letter. In the evening a still larger congregation assembled. The services of the day closed with the members of the church feeling 'the Lord hath done great things for us, whereof we are glad.'

Pastor Hamilton, at Trinity, possesses a very fine stereopticon which he uses for the entertainment, instruction and pecuniary profit of his church. Oct. 3, at the "harvest supper" given by the church, he exhibited views of Switzerland. The large audience-room was filled, all of whom were exceedingly pleased with the exhibition.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday, Oct. 7, and received eight into full membership and two on probation. This church is having a season of great spiritual power.

It was a great surprise to the Methodist preachers in Providence and vicinity to hear of the death of Rev. S. Leader, which occurred Sunday, Oct. 7. Bro. L. was a good man, an attractive preacher, a pleasant companion, and a faithful pastor. Many churches and communities will mourn his departure; but they will mourn only for the loss of those who "a little longer stay." For him there is only rejoicing.

The trustees of the Mathewson St. Church have sent several settees and a cabinet organ to the Cranston Street Church to be used in the infant department of the Sunday-school.

Rev. W. J. Smith, pastor at Phenix, baptized one person, Sunday